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The elections of officers resulted, in the main, as follows:—

For *Patron of the Congress*, The President of the United States.

*President Organizing Committee*, W. H. Holmes, Head Curator Department of Anthropology, United States National Museum.

*Secretary*, A. Hrdlička, Curator Division Physical Anthropology, United States National Museum.

*Auxiliary Secretaries*, Dr. Charles W. Currier, F. Neumann.

*Treasurer*, C. F. Norment, President The National Bank of Washington.

*Head of General (Honorary) Committee*, Mr. Charles D. Walcott, Secretary Smithsonian Institution; *Committee on Finance*, Dr. George M. Kober; *Committee on Arrangements and Entertainment*, Professor Mitchell Carroll, General Secretary Archæological Institute of America; and *Committee on Printing and Publication*, Mr. F. W. Hodge, Ethnologist in Charge of Bureau of American Ethnology.

The sessions of the Congress will be held, due to the courtesy of the authorities of the Smithsonian Institution, in the new building of the National Museum. The exact date for the meeting will be decided upon later, in accordance with the wishes of the majority of the delegates to the Congress; but the month will in all probability be September. Active preparations for the session, which promises to be one of the most important ever held by the Americanists, will be begun without delay.

A. HRDLIČKA, *Secretary*.

NOTES ON MEXICAN FOLK-LORE. — On p. 251 of this volume I pointed out that the story of the "Journey of the Soul" as told in Pochutla, Oaxaca (see pp. 215-219), has a parallel in the Philippine Islands; and I concluded from this that it is presumably of Spanish origin. I have since found a Portuguese parallel in the collection of Portuguese popular tales gathered by Z. Consiglieri Pedroso, and published in the "*Revue Hispanique*," vol. xiv (1906), pp. 148 et seq., under the title "O Rio de Sangue." The tale is a little fuller; but the same classes of obstacles occur, — a river of water, of milk, of blood, two striking rocks, two lions, wood-choppers and firemen, and fat and lean doves. The explanations are analogous to those given in the Pochutla version, only water, milk, and blood are referred to the Virgin and Christ. — The story of the "Rabbit and the Serpent" (see pp. 209, 210, of this Journal) is told in the same Portuguese collection, under the title "A raposa" (pp. 116 et seq.); and a version of "John the Bear" occurs under the title "João Pelludo" (pp. 166 et seq.), the title of which agrees with the Tehuantepec form and that of the Assiniboine (see this volume, p. 255).

FRANZ BOAS.